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that especially distinguish the mystic. Milton's familiarity with Neoplatonism came partly from the very authors whom Miss Bailey mentions in her historical survey, without suggesting that he had read them; there is direct evidence for his acquaintance with Porphyry, Saint Augustine, Thomas Aquinas, and "thrice great Hermes" (*Il Penseroso*, 88), who according to the monograph is the "father of magic" (p. 7). The context in *Il Penseroso* reveals something of its author's study of magic, and suggests the Kabbala. Further, Milton had some knowledge of the important Neoplatonist Philo Judaeus, and was a devoted student of Plato himself. His understanding of Neoplatonism and magic, from classical, Jewish, and Christian sources, surely ought to be investigated. The author's statement that the idea of the temptation in *Paradise Regained* could not have been obtained from any other source than Boehme (p. 160) hardly endures comparison with Calvin's exegesis of the temptation in his *Commentary on a Harmony of the Evangelists*. A command of theologians and commentators, such as the Fathers, and Calvin and Paraeus, was an important part of the poet's intellectual equipment. It will remain difficult for any one properly to estimate him until this almost untouched subject has been systematically dealt with.

Though unfortunate in its main problem, the monograph is of value. It recognizes the importance of Neoplatonism in literature, and endeavors to deal with certain manifestations of it. One may hope that the work will stimulate other students to trace the effect of the Alexandrian philosophy on literary thought up to the present; the subject is little understood and of great significance. Miss Bailey's account of current English mysticism in the time of Milton presents material that no student of the period can afford to neglect.

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La Riforma della Dialettica Hegeliana. Giovanni Gentile. Messina, Guiseppe Principato, 1913.—pp. ix, 306.

This is an interesting and instructive collection of essays by the Italian neo-Hegelian Gentile, all of which except the first, from which the book takes its title, have already been published in various Italian periodicals during the years from 1904 to 1912. The common purpose running through these papers is to help in clarifying, in diverse ways, the fundamental notion underlying the reform of the Hegelian dialectic. All of them, indeed, center around the problem of the identity of history and philosophy, and all of them lead towards the author's own system of thought (a new Hegelianism), a philosophy of absolute immanence, which he describes as an "actual idealism" ("because it considers the idea, which is the absolute, as *act*") or as "an absolute spiritualism" ("because only in an absolute idealism, which conceives the idea as act, everything is spirit"). "Thought is being and the consciousness of being, life and the mirror of life." The process of reality, this infinite and eternal dialectic which is thought, is *history*, hence philosophy is history and is the conquest of history in the thinking of it: it is living history in the thought of history;

thought, it is to be observed, always conceived as pure activity, and therefore never limitable by the empirical determinations of the fragmentary history in space and time: our thought, but absolutely *ours*, because absolutely *actual* (p. 258). "The history of thought becomes in the new dialectic the process of reality, and the process of reality is no longer conceivable except as the history of thought. The ancient man felt himself melancholically separated from reality, from God; the modern man feels God in himself, and celebrates in the potency of the spirit, the true divinity of the world" (p. 7).

The following essays are included in the volume: "The Reform of the Hegelian Logic and B. Spavento," "Origin and Significance of Hegel's Logic" (suggested by Professor Baillie's book), "The Concept of the History of Philosophy," "The Circle of Philosophy and of the History of Philosophy," "The Value of History and the Formal Absolute," "Kantiana," "Two Historians of Philosophy" (Zeller and Höffding), "The Concept of Progress" (criticism of Delvaille's *Essai sur l'histoire de l'idée de progrès*), "The Activity of Thinking as Pure Activity," and "The Method of Immanency." One of the satisfactory features of the present work (and of Italian books in general) is its acquaintance with and consideration of the literature of other lands than the writer's own.

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The following books also have been received:

Know Thyself. By BERNARDINO VARISCO. Translated by GUGLIELMO SALVADORI. London, George Allen and Unwin, Limited, 1915.—pp. xxix, 327. \$2.75 net.

What Ought I to Do? An Inquiry into Morals. By GEORGE TRUMBULL LADD. New York, Longmans, Green, and Co., 1915.—pp. 311. \$1.50 net.

American Thought. By WOODBRIDGE RILEY. New York, Henry Holt and Company, 1915.—pp. viii, 373.

A Historical Introduction to Ethics. By THOMAS VERNON MOORE. New York, American Book Company, 1915.—pp. viii, 164.

Light from the East. Studies in Japanese Confucianism. By ROBERT CORNELL ARMSTRONG. University of Toronto Studies in Philosophy. Published by the Librarian, University of Toronto, 1914.—pp. xv, 326. \$1.50 net.

Germany in the Nineteenth Century. Second Series. By A. S. PEAKE, BERNARD BOSANQUET, and F. BONAVIA. Manchester, The University Press, 1915.—pp. xvi, 254. \$1.25 net.

The Good News of a Spiritual Realm. By DWIGHT GODDARD. Ann Arbor, Dwight Goddard, 1915.—pp. 379. \$1.00.

The Theory of Psychoanalysis. By DR. C. G. JUNG. Nervous and Mental Disease Monograph Series, No. 19. New York, Journal of Nervous and Mental Disease Publishing Co., 1915.—pp. 135.